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THE NEWSPAPER OF THE AUSTRALIAN NATIONAL UNIVERSITY STUDENTS ASSOCIATION. VOLUME 19 NUMBER 8 SUBSCRIPTION RATES: MEMBERS OF ANUSA $1.45 P.A.: MEMBERS OF GENERAL PUBLIC $1.50 P.A. JUNE 22nd. 1967 10¢

BROOKS WINS

At a packed General Meeting in the Union on Tuesday night, students overwhelmingly voted in favour of a motion restricting the power of this S. R. C. to make political comment. The motion was a revision of an earlier motion which had brought about the resignation of eight members of the S. R. C. It read:

"That the Australian National University Students Association, feeling that this S. R. C. is competent to comment on matters of education and matter affecting this university, believes none the less that the S. R. C. is not of itself competent to make political statements on behalf of students, without first having ascertained student opinion.

"Therefore in matters of politics, where the S. R. C. wishes to express an opinion, it must convene a General Meeting of the Association to ascertain student opinion, and its resolution must give effect to such opinion.

"If, however, the S. R. C. considers a General Meeting to be impractical at that time it may, at its discretion, assess student opinion by conducting a poll."

Brooks called for a division and the result was 218 to 127. The motion was put after nearly two hours of debate, but few new points came up since the issues had been widely discussed over the preceding ten days. The dissenters argued that the motion was contrary to the principles of representative government, that the political/non-political distinction was arbitrary, that General Meetings could censure irresponsible S. R. C. s, that polls are lengthy and expensive, and that A. N. U. would lose its voice at N. U. A. U. S. The supporters of the motion argued that it would make the S. R. C. responsible to students, that it was only binding on this S. R. C. , that it was in the tradition of past S. R. C. s, that S. R. C. members had not stood on political platforms, and that the primary competence of S. R. C. members was in administration, not politics.

The evening ended on a political note, the Meeting passing motions comending the Soviet Union of Writers for posthumously admitting Boris Pasternak to membership, supporting aboriginal advancement, and urging greater academic freedom.

Bruce Hall - Wednesday 28th June, 5.30 - 6.30 p.m.
Burton and Garran Halls Thursday 29th June, 5.30-6.30 p.m.
John XXIII College Friday 30th June, 5.45 - 6.30 p.m.

S. R. C. BY-ELECTION.

Eight positions on the Students' Representative Council having fallen vacant, nominations are hereby called for —

Two Arts Representatives
Two Economics Representatives
Two Science Representatives
One Oriental Studies Representative
One General Representative.

Nominations open on 14th June 1967, and close at noon on 24th June, 1967. Nominations should be signed by the mover and seconder, and should include a signed statement by the nominee declaring his willingness to stand for election. Nominations should be lodged with the Returning Officer at the S. R. C. Office, University Union.

The days of voting are Wednesday 28th June, Thursday 29th June, and Friday 30th June, 1967. Times and places of voting are as follows:

University Union - each day at 10-11 a.m. 3-4 p.m.
noon - 2 p.m. 7-9 p.m.

HEALTH?

What is health? How healthy are you? Does it matter?

In an attempt to find some preliminary answers to these questions the University Health Service and the Department of Clinical Science are planning a co-operative research project, starting on Monday, July 10th.

One hundred full-time second year male students chosen at random are being issued with an invitation to participate in the study. Investigations will take the form of a personal health interview, physical health interview, physical examination, and simple functional tests of physical fitness, combined with biochemical analysis of a specimen of blood and urine collected under fasting conditions. Results will be assessed with a view to detecting any correlations which may exist between such factors as diet, physical activity, mental attitudes and smoking habits on the one hand and physique, muscular efficiency, blood fats and urinary hormones on the other.

Concern as to whether good health is important for the business of living is mainly a matter for personal decision. From the point of view of the community at large, the rising incidence of mental illness, drug dependence, coronary heart disease and related conditions is potentially reversible in-so-far as these disorders may be influenced by faulty habits of living. With regard to the student population (which represents a section of the community in whom preventive measures are most likely to prove effective), the attainment and enjoyment of optimal physical and mental health is clearly relevant to personal development, academic achievement and to the national interest.

So far as we are aware the proposed survey at the Australian National University is the first of its type to be attempted in Australia. The results of individual health assessments will be available to the participants concerned but will otherwise be confidential, anonymity being respected in the event of publication. In order to ensure that our population sample be as representative as possible and that the results may be of maximum benefit to the student body as a whole, we hope that 100% of those invited will agree to participate in this survey.

S. B. FURNESS
Director
University Health Services

H. M. WHYTE
Professor of Clinical Science

ARTS FESTIVAL

The first Festival was held in Sydney over the last vacation. It brought together all the art forms seen in universities and experimented with several others. Seen in the context of its being the first of what is hoped to be a string of such Festivals, it was a success, but in other respects it was a failure. It failed to convey the impression of being a Festival, and still maintained the image of a series of intervarsities brought together in one city. Those attempts, such as poetry and jazz, which were made to bring the various art forms together were successful. One is tempted to say that without drama the festival would have been nothing. This is perhaps going a trifle too far, but it certainly would not have been anything financially without it. Drama drew large crowds, though so also did the Combined revue, the Choral Concert and Jazz and the Fine Arts Quartet.

The Festival fell down in the field of programming, with the tendency to put several good things on at the one time, with no repeat performances. It lost a lot from being spread over two campuses, which were hard to reach by public transport. The seminar program was not terribly inspiring and the people asked to speak were either ill-prepared or not knowledgeable enough. On the whole advertising or the Festival was also rather poor. There was no central place for students at the Festival to gather, as the festival cellar did not seem to be operating.

On the whole the standard of productions and concerts etc. with high, and it is unfortunate that not enough students got to see many of these. Students from interstate tended, as is the case for many intervarsities, to dash in and do their production and then dash off home again. The festival was perhaps most successful in its experimental role of bringing together art forms and in new ventures such as the novel Living Chess display during the Arts Ball.

—JOHN STEPHENS

WORONI

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Woroni is published for the S. R. C. of the A. N. U. by Adam Browne, D. S. P. Printed by Canberra Publishing Co. Pty. Ltd. 70 Barrier St., Fyshwick

Next Issue: Thursday, July 6.
Deadline: Wednesday, June 28.

The controversy over the political role of the S. R. C. has stimulated a lot of discussion and this is to be welcomed. However, in the heat of argument people often lost sight of the fact that disagreement centred as much on means as on ends. It was largely agreed by both sides that political discussion and action was an integral part of university life. The dissenters felt that S. R. C. involvement was necessary to stir things up on the normally quiet A. N. U. campus. The supporters of the motion either disagreed with this claim or felt that it was too high a price too pay - politics is all very well as long as it is done in a gentlemanly way. The course of the debate seemed to support the dissenters - not for a long time had an issue been argued so fervently at A. N. U. But the causal chain was not quite that simple for a similar motion passed by the S. R. C. two years ago had nestled cosily in the minute book without causing a ripple of discussion.

In the back of the debate lay issues of wider significance. At the Sunday meeting the S. R. C., quite rightly in WORONI'S opinion, passed a motion calling for an examination of the running of N. U. A. U. S. In similar vein it was argued that N. U. A. U. S.' emphasis on political pronouncements was interfering with its role as a pressure group looking after students' interests. Then there was the question of whether students could exert any political influence. WORONI argues that students often place too much faith in the more obvious forms of political pressure such as demonstrations, when they should be working within the more mundane but more effective within more mundane (but more effective) pressure groups such as the parties and welfare pressure groups.

LETTERS TO THE EDITOR

Dear Sirs,

Unfortunately I received a clipping of Bruce McFarlane's review of Peace Plans (Woroni 11-5-67) three weeks late. While I have no quarrel with most of his statements in his review he did misrepresent U. V. Beckerath's monetary freedom proposals in one important respect. According to B. McFarlane von Beckerath proposed that "the public at wide should be encouraged to accept goods vouchers which should circulate at "futures" (analogous to our wool-futures market, where pieces of paper containing promised deliveries of wool can be brought and sold.)" In reality Beckerath proposed no such thing. Instead he repeatedly stated that neither private goods warrants nor any other means of payment could circulate generally and at par, at least locally, unless they are accepted at par by many local retail shops which have goods in daily demand for sale. These goods would form the real cover or in Prof. Rittershausen's terms "Shop-foundation." Such certificates could therefore be used for wage payments and are very different from warehouse certificate and factory bonds promising wholesale delivery of some particular merchandise at a future date. The latter goods vouchers could always only circulate among a limited number of merchants. Naturally every monetary transaction includes a time-factor but it is nevertheless not a dealing in futures unless—and this is another important aspect of von Beckerath's analysis of depressions—payment in a particular means of payment is promised at a future date. Thus perceived all debt contracts, including wages and rents are in reality risky dealings in futures, in "herrings before they are caught." Who, before Beckerath, saw this clearly? Beckerath proposed to eliminate the solvency risk involved in these all too common short or future sales of money by permitting all debtors to pay lastly with their own goods and services—through clearing in the technically best form. The right of creditors to demand cash would have to be replaced by their right to demand only clearing. The creditor's rights would be safeguarded as the debtor's private means of payment would not be legal tender, could not be forced upon him at face value regardless of their market value. Thus, instead of proposing further risky dealings in futures Beckerath proposed to eliminate the risk in all too common present dealings in futures.

In a later paragraph Mr. McFarlane dismissed Beckerath's and Zander's proposals as old-fashioned by saying that: "the works of no economist since 1930 are discussed, indeed none since 1880 are seriously examined." He fails to mention the obvious reasons for this: (a) Three of the four articles in PP9 are merely reprints of articles written in the early thirties. (b) Beckerath's proposals deal merely with the practical application of Prof. Milhaud's suggestions made in the early thirties. (c) Almost no competing literature, that is literature dealing with monetary freedom, exists. Mr. McFarlane for instance, while quoting many authoritarian money reformers could not quote a single free banking representative. Most of the few who before the thirties dealt with free banking are discussed or at least mentioned in Beckerath's writings. The most comprehensive bibliography of free banking literature so far published is contained on pages 101-105 of Peace Plans 9. As far as I had the opportunity to make comparisons I can state, though, that none of the other Literature deals more thoroughly than U. v. Beckerath in his three lengthly essays with the theoretical and practical possibilities of free banking.

In the end Mr. McFarlane doubts 'whether the kind of anti-totalitarianism in the "Peace Plans" is tuned to the complexity of today's economy, involving as it does a partial retreat into barter and a chaotic multiplicity of sources of credit." He failed to state that Beckerath dealt with all such objections at length. He seems to believe that a single central note-issuing bank can deal ably and best with all modern complexities. But this is merely a belief which has no rational foundation. The more centralized money and credit management is the more will it be removed from the complex realities and relationships. He accuses Beckerath of favouring a partial return to barter whilst Beckerath merely shows that a perfected clearing, facilitated e.g. by goods warrants subject to a free market rate, brings at last nothing else about but a multilateral and anonymous barter exchange, differing from primitive barter furthermore by not requiring an immediate exchange of goods or services.

Regarding the supposed "chaotic multiplicity" Beckerath pointed out that the free market rate for means of payment and the right of anyone to refuse acceptance of unknown or suspicious means of payment would not only prevent inflation but would prevent, too, a choatic multiplicity of private money tokens as only those which are generally or at least locally acceptable could circulate, could find acceptors.

Yours faithfully,
J. M. Zube,
Wilshire Street, Berrima.

SIR—Your editorial comment on April 28 about the Bruce Hall fountain appears to be based on a misconception.

The money which is providing the fountain is not supplied by the University or by the Australian Universities Commission. The funds were provided by the National Capital Development Commission when it originally commissioned the Hall on behalf of Canberra University College. At that time provision was made for a work of art to be associated with the Hall. It is to the credit of the N.C.D.C. that the funds so allocated were kept available despite the long time taken to reach agreement on the final form of the art work.

—W. P. PACKARD
Warden of Bruce Hall

SIR—In our Labor Club debate on the Vietnam War the other day, Mr. Gregory Clark claimed that as a matter of course, allied troops simply shot communists they captured. Furthermore he ridiculed the suggestion that there were even any such things as prisoner-of-war camps in Vietnam. Rather flabbergasted at the time I could not reply very effectively to this staggering claim. I simply said that to my knowledge it was quite untrue; that as a matter of course, prisoners were subjected to nothing more violent than an attempted reindoctrination program of lectures. After this, all but the most dedicated were released to return to their villages.

Instances of maltreatment of prisoners do occur, but they are exceptional and counter to orders—whereas the communist program of terror and assassination of civilians, with which Mr. Clark compared allied prisoner treatment, is a central element in communist strategy.

It occurred to me afterwards that I should have mentioned the fact that from time to time the Saigon Government repatriates North Vietnamese prisoners, and that the party of Australian journalists with which I visited Vietnam witnessed such a prisoner release in Quang Tri Province during the Tet celebrations. We saw the blokes walk over the Ben Hai bridge into North Vietnam.

I have since made further enquiries on Mr. Clark's behalf. I have come across an Associated Press report of 12th April describing a visit by an English, a Japanese and two American reporters to a prison camp at Bien Hoa. In it are detained 913 POWs, 300 of them northerners. It says the camp was "By Vietnamese rural standards clean". "There were no more than the normal number of flies and the stench was bearable. The prisoners appeared healthy though bore scars of war. A Vietnamese physician who is assisted by a Viet Cong doctor at the camp said that his most frequent treatment is for skin diseases . . . ."

I understand there are also POW camps at Da Nang and Pleiku. An Agence France Presse report from Geneva dated March 10 gives further information: The International Committee of the Red Cross visited all South Vietnames POW Camps in March, and its report made some criticisms of overcrowding and an inadequacy of medical staff, but was generally satisfied.

On the 17th April the South Vietnamese Government formally promulgated the bill committing it to the Geneva Convention on prisoners and has for two years been distributing copies of detailed orders to its soldiers on the humane treatment of prisoners.

The Hanoi regime on the other hand refuses to endorse the Geneva Convention on prisoner treatment and has repeatedly refused to allow the Red Cross to visit its prisoner camps.

—PETER SAMUEL

THE MORMONS AND CANBERRA

Almost everyone in Canberra has, at some stage, met a Mormon. If it was not at their "archaelogical" exhibits in Garema Place on Saturday mornings, their door-to-door tracting or new-neighbour welcoming visits, then it may be that you know a Mormon personally. For Mormonism in Canberra, barely four years old, is the most enthusiastically evangelical and rapidly developing religious phenomena here.

Last month the first Mormon chapel in Canberra was dedicated: a $250,000 construction with an enormous seating capacity, a tennis/basketball court, recreational hall and classrooms complex that is designed to meet the needs of the city's 300 Mormons.

In 1963, there were only three Mormon families in Canberra-Queanbeyan and they met with two American missionaries in an unused portable building in the old grounds of the hospital. Last year there were 10 full-time missionaries in the same area and there were 58 converts to the church.

Canberra, with its reputation for orthodoxy and moderation, is regarded now as one of the best mission-fields for this American-based sect which glories in its self-description as "a peculiar people".

The reasons for this momentum are hard to comprehend. Caught in the twentieth century with a theology which might well have been outmoded by even the last century's standards, Mormon thought is fundamentalist, blatently anthropomorphic and polytheistic. The stigma of Joseph Smith's golden plates and "magic spectacles" and the refusal of the church to grant the negro its priesthood or religious authority add to the stereotype of the Mormon as anti-intellectual, fiercely independent of social responsibility and racially discriminating. Recent events in Nigeria, where Mormons are refused visas, and the history of Utah seem to confirm the truth of this description.

It is here, though, that a closer look at the Canberra Branch of the Church of Jesus Christ of Latter-Day Saints is worthwhile. For while the image is engagingly simple, the reality is more ambiguous and makes the problem of Mormon Enthusiasm immensely more difficult to explain.

Utah Mormonism of the last century may have been easily analysed (although I doubt it) but Mormonism as a world-wide faith is an infinitely more variegated development. With a temple in Switzerland, a high proportion of Maoris owning membership, missions in Hong Kong and Japan, and converted ex-Catholics in Brazil, the world's two-and-a-half million million Mormans must constitute one of the most startling, smaller popular movements of this century. Canberra Branch, in some ways, reflects this addity.

The Branch President is an Arts graduate from the University of Sydney with majors in philosophy and psychology. He is a child psychologist professionally with abiding interests and wide reading in the theology of Paul Tillich, the sociology of Karl Marx and the ethics of the American pragmatists. A father of six children (Mormons tend to have large families), he spends about twenty hours per week giving shape to the Branch's activities.

He is assisted in the Church organisation by two councillors. One is an American diplomat stationed in Canberra, the other a carpenter in his early twenties.

In interview all three say that the momentum of the church derives from the truth it contains. The president, with a little more pushing, saw Mormonism as a particular sociological solution to a situation where much of our society had lost its purposes and cohesion.

GRADUATION. More "Mormons" enroll in and graduate from college in America than any other major religious group in proportion to population.

The American diplomat showed marked interest in the Negro question. He pointed to George Romney, Governor of the state of Michigan in the United States and one of the top Republican contenders for presidential nomination, as an example of many Morman attitudes to the negroes. Romney is a conscientious civil rights worker, received substantially increased political support from the negroes of Chicago in the last elections, and sees to ably separate religious belief and political action.

Aboriginals, incidentially, are not excluded from the priesthood and, in fact, have the Mormon Church in small numbers in northern Queensland and the country areas of New South Wales. Canberra Branch has one part-aboriginal family.

The recent wave of criticism of the doctrines of revelation and the church's preoccupation with its own structure and organisation to the exclusion of wider concerns has had a clear effect within the United States. It's effect within Australia has been considerable, too.

Mormonism has become more of a public matter, and many doctrinal points which have long been neglected have now become talking points at least. But without America's history of segregation the abstract question of negro priesthood membership, for example, loses much of its relevance. Australians in general show a more tolerant attitude without ever relinquishing the doctrinal validity of Cain's curse.

It is a pity that this issue has become the sole index of Mormon racial attitudes in many minds. For generally, Mormonism has shown an extraordinary ability to absorb or reconcile different racial groups.

The cases of the American Indian and the Polynesians are both ones where the church has had marked success in developing educational standards and broadening the self-awareness of these groups as "promised peoples". Even where the church has failed in its attempts to establish missions (the Middle East and India, for example) there has been a willingness to accept other racial groups as equally entitled to the blessings of Mormonism.

Sociologically, Canberra's Mormons exhibit marked differences. They include tradesmen and public servants (like all groups in Canberra) but also a sprinkling of professional workers—a chemist, teacher, accountant ect. They do not come from particular groups, but seem to be able to provide activity and involve both the Sunday School ages and the rest.

Almost the whole membership is composed of recent converts, many of those being quite recent arrivals in Canberra. Significantly, too, almost half the members are migrants to Australia, predominantly from the British Isles and Holland.

Australian Mormonism is currently producing its first university graduates (usually from families who have been members for more than a generation) and there are ven a couple of doctrinal students in two states. These people, however, do not constitute an intellectual faction within the church. Except for the fact that they fill positions which require administrative ability, their influence is quite unco-ordinated and most frequently unvoiced. Yet as a potential for broadening and extending the nature of the movement this kind of leadership seems bound to be important.

Converts to Mormonism know little or nothing about their old religion. Their previous creeds, they say, were never anything more than parroted utterances of childhood. Yet many of these people who have never attended a Church regularly, are quickly transformed into office holders in the Church's wholly lay organisation. Mormanism does not have a professional clergy and has a remarkable capacity to fit every member with some degree of responsibility for carrying out the Church's functions.

Mormon missionaries say that they have to spend some sixty hours a week in their work to find people who are "receptive to the Gospel". Their approach is fundamentally uniform: a programme of six directed discussions on the unique features of Mormonism — its history, the teachings of its founder, its codes of behaviour. Generally those who will listen through the first two discussions eventually join the Church.

There are many suggestions which could be made to account for Mormon success:

- Its dynamic belief in itself
- Its simple and 'popular' theology
- The involvement and commitment of members
- Its eclectic use of the techniques of the modern business organisation — In Canberra there are other factors, some of which are:
- Population instability and lack of social cohesion
- Lack of resistance from comparable institutions
- A middle-class respectability won by existing membership

But these facts merely describe the shell which Mormonism takes on itself the moment that one subjects belief to empirical documentation.

Mormonism's heart is in the latter days, its mind is with the prophets, its faith is in God. Like all madness, Mormonism is profound.

—JOHN DUNHAM

BLACK BY WHITE

Most Australians have never actually seen a full-blood Aborigine, although there are 43,000 of these people at present living in this country. Most of them—almost half—are residents of the Northern Territory, but there are fair numbers scattered throughout South Australia, Queensland and Western Australia. Notwithstanding this lack of contact, and an attendant necessary lack of understanding, the average Australian is dedicated, as shown in the recent referendum, to a 'fair go' for the Aboriginal.

This has not always been so. Up until World War I, the Aborigines who had not been exterminated by our forefathers were shut away on reserves in order to peacefully pass away. Then, in the late thirties, Professor A. P. Elkin put forward a more enlightened policy, proposing an education and training programme for the people. Although dedicated missionaries had been educating Aborigines in various parts of Australia since the turn of the century and there were schools for part-Aboriginal children in some states, this was a new idea which was not acted upon by the Government until almost twenty years later.

The real breakthrough in Government action came in 1953, when Mr. Paul Hasluck was appointed Minister for Territories. He speculated that, through education and training, the Aboriginal could be prepared to take up his position in the Australian community as an ordinary citizen, if he should so wish, enjoying, necessarily, the same rights, privileges and responsibilities as other Australians. Most positive measures taken by the Government in the area of the densest Aboriginal population, the Northern Territory, stem from this pronouncement.

We, as students, are naturally most interested in the educational implications of this 'assimilation' policy, as it has come to be known. In the Northern Territory today, it is carried on mainly through the work of Government 'settlements' and Church missions. A settlement is an area, usually within an Aboriginal reserve, in which a considerable number of Aborigines live, work and are educated. They are supervised by a settlement Superintendent, together with a staff of various qualified people such as teachers, nursing sisters, mechanics and farmers. The younger people are prepared by their settlement training to eventually go out, if they wish, into the ordinary community, to take their place there. They can expect to be helped in the adjustment process necessary to accomplish this successfully by Welfare Officers and mission staff, both within and without the community.

On the settlements, and also on the related, though mainly older and church-orientated missions, are numerous pre-school centres, primary schools and facilities for post-primary, but not high school, education. The 1,872 Aboriginal children at present in primary school on settlements attend classes in airy rooms with appointments ranging from the average to the excellent. There is an air of eagerness amongst most of these children—the boys especially—and they are invariably keen to answer patiently and coherently the questions posed by gawking visitors. They play most sports well, paint expressively both in the traditional and European manner, and can make with their hands an extraordinary range of artifacts. In addition to their formal schooling, they must be trained, like any other formerly primitive, nomadic people, in such basic habits as taking a daily shower or brushing their teeth.

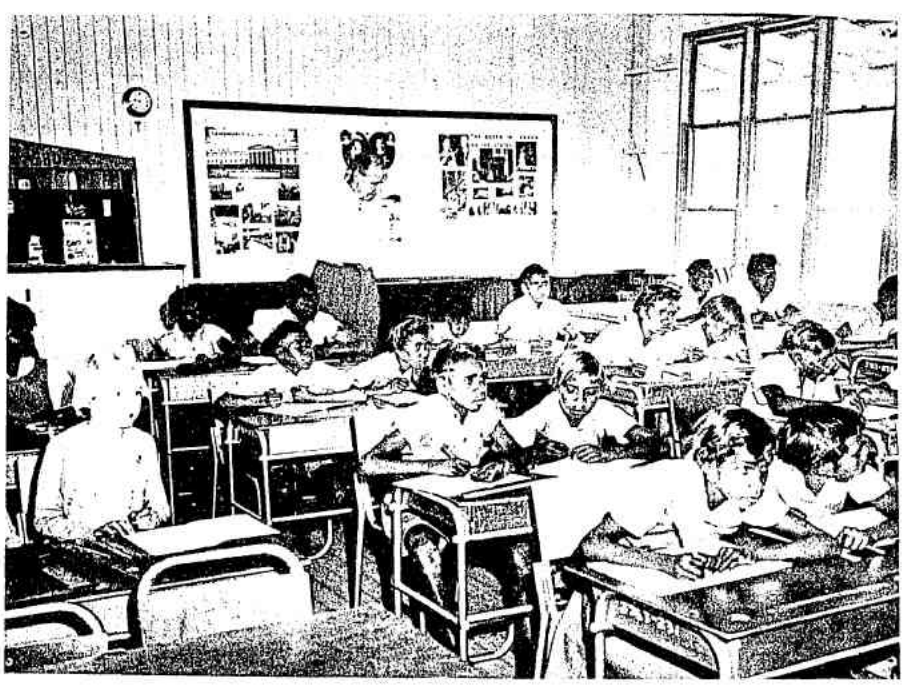
In mentioning the conglomeration of nationalities making up the student bodies of Darwin schools, I mentioned part-Aboriginals. These are the people most Australians, particularly those in the south-eastern states, think of as real Aborigines, and, theoretically at least, they have been fully integrated into the regular community. In cosmopolitan places such as Darwin, they are generally accepted for what they are—star sportsmen or no-hopers, responsible citizens or louts. I was at school with part-Aboriginals from second grade to fifth year, and found them very much the same as my other friends. One girl I know completed her schooling in Darwin, went to Adelaide to train as a teacher and returned home to teach primary school. One of the boys, a top athlete and respected student, was elected one of eight prefects from a school of over 600 students.

The problems associated with the assimilation and education of our Aborigines are vastly different from those of the United States, Africa or Britain. We are concerned with introducing a small minority of primitive, sometimes stone age, people to civilization. This is not exactly a small or easy task. It is an enormous project in which every Australian should be vitally involved.

Diana Giese.

After passing through this normal, though adapted, primary school course, the high school age child can either stay and work for wages or be trained in some kind of job on the settlement or mission, or, alternatively, can go away to a town or neighbouring property to work or continue his education there. The Aboriginal children are, by this time, older than their town-bred counterparts, and can quite successfully be trained at once in anything from carpentry to nursery techniques, mechanics to forestry or the driving of heavy equipment. The girls, and some older women, are taught dressmaking (which they generally do beautifully, winning many prizes at local shows), simple home economics and baby care. For those who are really interested, there is a three-months course in home management in Darwin. Both men and women have the opportunity to train as teaching and nursing assistants during six-months courses in one of the cities, and after these the newly-trained assistants return to their settlements to act as aids to the relevant qualified Europeans.

Apart from these, there are a very few who are considered, and consider themselves, capable of making the social, economic, cultural and intellectual adjustment necessary to enable them to attend high school in Darwin. This involves leaving home to live in a hostel, invariably amongst younger children, learning to communicate entirely in English, a foreign language, and becoming used to the material change from a rather meagre environment peopled by socially deprived people to a relatively sophisticated urban one. One or other, or all, of these factors will probably prevent the five Aboriginal students at present at Darwin High School from finishing their courses to Matriculation level. Perhaps some of them will reach Intermediate (South Australian) level, after which they could be apprenticed or accepted for nursing training. Meanwhile, they are taking part fully, together with the Chinese-descended, European, South-East Asian, American, part Aboriginal and Australian students, in the school like Darwin has to offer. They have become members of the sports teams with which the city is obsessed, they readily join school groups and clubs and, for the first time last year, Aboriginal students contributed articles to the annual school magazine. Within the next five years, 50 full-blood Aboriginal students are expected to go on to high school in the Northern Territory. Some of these will matriculate, and quite possibly could go on to university.



PSYCHEDELIC EXPERIENCE

Psychedelic experience, L.S.D. mescalin, "acid," "take a trip," more and more these words and similar phrases are appearing on radio, in the press and on television. What is this so-claimed new revolution that is fast sweeping America and growing in centres throughout the world? The chief exponent of this "new order," Dr. Timothy Leary is at this moment in danger of being imprisoned for 30 years, for his public support and continued use of L.S.D. Meanwhile, daily, clinics where L.S.D. is taken are springing up and growing numbers of even clerics, are going on a trip.

L.S.D. 25 or Lysergic acid diethylamide tartrate is a synthetic drug similar to Mescalin or Pyote, both of which have existed for many years and have been used by indigenous peoples since time began. In 1938 a Swiss doctor first synthesised what we know today as L.S.D. First used as a treatment for schizophrenia and similar mental disorders, more recently, due to research conducted by Dr. Leary and similar professional men, more profound uses have been discovered with far reaching consequences.

The experiences under L.S.D. are of a totally new nature. Suddenly from all sides the senses are overcome with hitherto unnoticed feelings. On L.S.D. the whole nervous system is increased with a thousand new sensations. For the first time vision, sound, touch, smell and taste, take on a joint level of importance. A sense of completeness arises, ones attention is not focused on one particular point so that relationship of visible objects, becomes one. Colours change, blend and interchange keeping a harmonious composition.

Aldous Huxley tells of his experiences of mescalin very graphically in "The Doors of Perception." "But the Man who comes back through the Door in the Wall, will never be quite the same as the man who went out. He will be wiser but less cocksure, happier but less self-satisfied, humbler in acknowledging his ignorance yet better equipped to understand the relationships of words to things." The basic concept to being is revealed consciously, bringing an understanding of the real positions of the subject involved. While under the influence of L.S.D. the taker is moulded into his surroundings as one complete being.

Like a drop in the ocean he is completely engulfed to re-appear as part of a completed being. The Bhuddist idea of "Nirvana," ceases to be something outside the ego. The conscious is expanded in all fields, not in the narrow one level state but on many different levels.

Many people having taken lysergic acid for a period have changed their whole attitude to existence. Like the mystics of old they transcend purely material aspects of the world around. For them there is no longer a separation, a ravine in between, a veil of darkness.

Undoubtedly one reason of the rising popularity of L.S.D., is its influence on sexual experience. The very experience becomes so deep that the two people are consumed in a gigantic stream of continuity. The whole sexual experience takes on a totally new dimension. This is one reason for the present day authorities attempt to make illegal the taking of L.S.D. There is an undeniable impact that this new substance has on the younger generation. Artists, musicians, composers, scientists, doctors, who have experienced the effect of L.S.D. have begun to produce and create a strangely new and hitherto untold view on the things both around us and inside.

The influence of L.S.D. is very pronounced in its effect on the accepted view of society today. Words like 'withdrawal' are used to denote a different approach to the aspects of life, which go much deeper than the surface, that most people only manage to scratch.

Rather the person who has taken L.S.D., changes his direction of vision, from looking outwards to looking deeper within himself from discovering other people, to discovery of his own very essence. Having arrived this far, the user sees no further need of carrying out now-empty symbolic actions.

There are people who having experienced L.S.D. have been adversely affected. This arises when the subject is alone and in danger of flooding his senses, breaking down under the overpowering series of events. Also, sometimes when in company with someone who has not experienced a "trip" himself, and therefore unable to share the sensations and give direction, undesirable states of mind are prolonged.

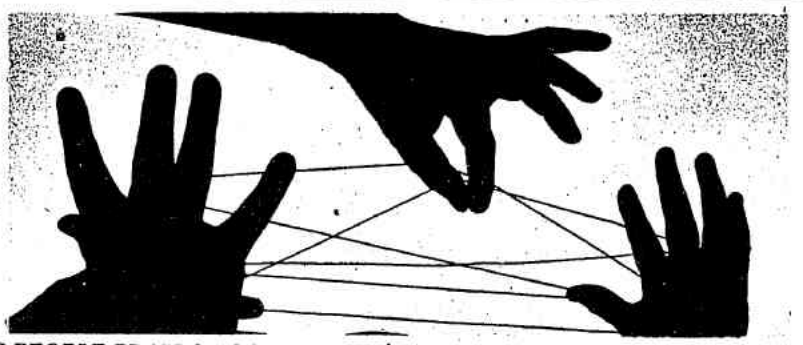
There are instances of people who have killed themselves having taken L.S.D.. It is likely that such people, however, have a pre-established tendency to psychosis anyway.

By banning the use of this drug and turning it into an illegal action, government will not eradicate what they consider as a problem, but drive it underground and harden people in their beliefs on both sides of the fence.

It is worth noting that it is only amongst the people who have not experienced the qualities of L.S.D. that there is an intolerant attitude. Because these people are mostly middle aged and fixed in their ways, their enthusiasm for new discoveries, outside or within, has become stagnant. The younger generation are still receptive to new experiences. The question is in what direction will this new psychedelic experience take the world? With the enlarged consciousness that L.S.D. produces, society is capable of many changes.

Should this possibility of enrichment of life be condemned? Or as Dr. Leary has suggested should clinics and centres be instituted where people may experience L.S.D. under favourable conditions, without causing frictions to any other parties? Perhaps this is a more realistic view towards something that has an undeniable value for today and the future.

Games



GAMES PEOPLE PLAY, by Eric Berne, M.D. Andre Deutsch, London, 1966. 192 pages. $2.65.

From time to time, new approaches to human conflict are postulated, by men who are now professionally tabulated "psychologists".

This book is different from most of these in two significant respects. Firstly, the author does not pretend to give an all-inclusive account of human behaviour in the sense of denying the existence of things which do not fit neatly into his scheme. Secondly, the book is not merely a professional thesis; the author's humanity as well as his psychology is consistently evident.

Berne proposes four main types of social behaviour: (1) procedures and rituals; (2) pastimes; (3) games; and (4) intimacy. The first type includes such behaviour as the typical greeting which involves "hullos", comments on the weather and "goodbyes". The second, pastimes, is often found at social gatherings, for example, pastimes like "Ever been" (to some nostalgic place), "What Became" (of good old Joe).

It is through pastimes that we distinguish friends from acquaintances, and confirm our roles (for example, as an "old hand", and an economic success, in the two cases above). But pastimes grow boring, and since intimacy, on the other hand, is normally restricted to situations of privacy, the most significant aspects of social behaviour are those involving games.

Games are played between people who in some way understand each other. They are distinguished by their ulterior quality, for they lead to a certain desired "payoff".

Take the game "If it Weren't For You", often played by married women. They have chosen (probably unconsciously) dominant husbands so that their activities will be restricted in certain areas — areas which, for some reason, they do not wish to participate in. The payoff in this game is usually reassurance ("It's not that I'm afraid, it's just that he won't let me.")

Among the many games Berne describes and analyses, are Life Games such as Alcoholic, or Now I've Got You, You Son of a Bitch; Marital games such as Frigid Woman or Look How Hard I've Tried; and Sexual Games such as Rapo or Uproar.

In the social context, the author sees game playing as the determinant in the division into groups, classes, and cliques, etc., since members of a particular division play and appreciate the same games. Similarly, a person's ability, willingness, and adaptability in playing games determines the company he keeps, both as to type and number.

Berne sees intimacy, the further step after games, as the spontaneous, game-free candidness of an aware person (i.e. one who sees the world in his own way, not necessarily the way he was taught, and thus knows how he feels, where he is and when it is). As such, intimacy is more desirable and rewarding than games, but it may be frightening and even perilous to the unprepared.

These people are probably better off as they are, seeking their solutions in the popular game-techniques of social behaviour. "This may mean that there is no hope for the human race," Berne concludes, "but there is hope for individual members of it."

After Stephen Potter's Gamesmanship and sequels, this book is refreshingly free from cynicism in its thoughtful and often humorous approach. Dr. Berne has presented an intriguing and stimulating frame of reference to bear on a subject which probably involves the most difficult problems around — human relationships. In so doing, he has cast light on what for many are dark shadows.

—PHILLIP BROWN

ARTS

BIG news on the culture scene is that plans for the proposed Performing Arts Centre have been prepared in an early form. The new theatre will be an exciting experiment with complete adaptability. It is hoped to soon be able to include the plans for WORONI. This means that the Performing Arts Council now has to find $275,000 by the end of 1969 to see any hope of the theatre being started in 1970.

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In the first week of term a new performing Group was started on campus. It is the Dance Drama Group which will be under the Direction of Glynn Braddy who choreographed the REVUE. The Group will work in the American Theatre Technique style of dancing.

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Theatre Group's next production has just begun, and it is a black comedy by Jack Richardson — GALLOWS HUROUR. Although casting has been completed, many people are still needed to help with the production. It looks as if this will be the production that goes to Intervarsity Drama in Adelaide in the August vac. The Group had hoped to do another play this term, but there seems to be an acute lack of interest, and the Group has recruited few new members so far this year. This is greatly disappointing when it is one of the few drama groups in universities that has the financial resources to go ahead. It also looks like the Group will also have to abandon its planned series of playreadings during this term. GALLOWS HUMOUR will be directed by Gail Kahan and produced by Adrienne Burgess.

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Rumour has it that a loosely organised art group is being formed. It will not be a formal club but merely a group of artists having painting exhibitions and also giving artists in the university a chance to exhibit their works.

The Varsity Theatre Fund has been made again this year one of the charities for Bush Week. This should boost funds a little closer to the ultimate target. In conjunction with this will probably be the start of a stepped up public campaign for funds. "Buy a brick" or "buy a seat" will probably be the basis for this.

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The Departmental drama groups are springing into action this term. The German department has just completed Johann Elias Schiegel's DIE STUMME SCHONHEIT, an 18th century comedy, which they also took to Newcastle Uni before the Canberra performance. The French Players have been forced to abandon their full production of Prevert's UNITED FAMILY and will do it instead as a play-reading for the Alliance francais around Bastille day. It seems likely that the Japanese department might launch into the drama field this year with a play later this term.

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Film Group is conducting a script writing competition with a $10 prize for the winning script that they hope to make into their first film at the end of this year. Script writers will be expected to help in the production of their script into film.

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—JOHN STEPHENS

Sade Marat

One doesn't know whether to condemn Repertory for its decision to attempt Marat/Sade or to praise it for its daring. Let us say then that it was a trifle too ambitious. The program notes say that it is a play "designed to crack the spectator on the jaw". This it failed to do. Weiss' play in itself is not brilliant, but it is its theatricality and its audience impact that gives it its fame and enjoyment. The production was competent and the interpretation was questionable. Perhaps it is unfair to compare it with Petrer Brook's horrific and visually exciting London production, but Rep's production failed in audience impact, violence and horror. Performing in the Playhouse could have been an advantage had better use been made of the cast's closeness to the audience. The play is well staged and Peter Batey handles his large cast well.

The production however lacked the lunatic and orgiastic nature that Weiss intended. The play is set in an asylum where the inmates are performing a play by the Marquis de Sade, a fellow inmate, on the death of Marat. Limitations of size of cast and the theatre forced the cutting of some of the spectacle and the copulation ballet. The chorus and the Herald failed in their task of keeping the play together. The cast on the whole was competent and the production uninspired. Peter de Salis, Pamela Milsom and Elaine Darcy gave the best performances, but Peter Batey's de Sade was too pat, too poetic, and failed to convey any horror or menace, or to convince us that 'his' play was part of his wreaking grim revenge on society. The play is patchy - there is no dialogue, just long individual speeches interspersed by doggerel and snatches of Brechtian song, but the direction failed to keep the play together. The set bothered me though for the most part it suited, but I felt that the make up and costumes were more appropriate to a circus than this asylum. The production picked up pace after the interval and regrettably its first real impact came at the end of the play within a play.

JOHN STEPHENS

YOUNG RADICALS

On June 3rd, a large number of young socialists of varying hues attended a party in Curtin. The object of the party was to test response to moves to create a Young Labor Association in the A.C.T. Two weeks later, the A.C.T.Y.L.A. was subsequently officially formed.

In this interview WORONI talks with Lindsay Alford, the organiser responsible for the party, and Lionel Freedman, a member of the Steering Committee.

WORONI: Why are you interested in forming a Young Labor Association here in Canberra?

LINDSAY: Before being transferred here, I was an active youth organiser in Sydney as Secretary of a suburban Y.L.A. My original interest came from Barry Robinson, secretary of the Youth Campaign Against Conscription, and Wayne Haylen.

LIONEL: My experience is similar, though I worked in Brisbane. Coming to Canberra, we both thought that Labor needed a broader base among youth.

WORONI: What's the composition of the Steering Committee?

LINDSAY: All have had experience with young political groups, either at university or in the Y.L.A.

WORONI: What should a Y.L.A. do?

LINDSAY: It should serve to get the Labor Movement known among youth, and recruit for the Party. It's officially affiliated with the Party. In a way it's a rival to the Young Libs., but with the proviso that it's members ought to learn what makes politics tick.

WORONI: You said the Y.L.A. is affiliated. What sort of control has the Party got over you?

LINDSAY: The Y.L.A. works within the party structure. The branch meetings can protest — they have direct access to the State Electoral Councils and ultimately, the Central Executive.

WORONI: The Y.L.A. will be the only Labor youth camp group in Canberra. Will it press for the establishment of a Youth Council for the A.C.T.?

LIONEL: Yes, once the A.C.T. branches gain autonomy. Then the Youth Council could be the official voice of young Labor. At the moment, however, the scale of things is a bit small.

WORONI: What attempts are you going to make to get young Trade Unionists interested?

LINDSAY: We're going to have to do some hard thinking on this one. We've been successful at getting official interest — for example A.U.O.A. but we'll have to exploit every possible avenue.

WORONI: What about the blue-collar boys?

LIONEL: It's most important that we establish contact with the industrial unions, so that the organisation can be broadly based. The Y.L.A. is the official youth body and as such ought to represent all sections.

WORONI: At the party, I noticed a lot of members of the University Labor Club. You could be swamped by them, or on the other hand, they might be your rivals.

LIONEL: Well, we need their experience, but they're a diffirent group —the diffirence being, that they aren't affiliated with the A.L.P. We don't think we'll be rivals.

WORONI: Back to your relations with the Party. What do you think of Whitlam?

LINDSAY: Look, he's been democratically elected as the party's leader. We'll give him the support he merits, as long as he respects Labor's principles and ideals.

LIONEL: He's a moderate, not a right-winger. I personally think the image of the party he's trying to build could do it a lot of good.

WORONI: Building a "respectable" image could go too far—like the news reports of Barnard's Vietnam line, favourable to Australian involvement.

LINDSAY: Let's hope he's been misquoted. We fully support the Federal Conference policy and believe that the events of the last two years re-emphasise the correctness of that policy.

ABSCHOL WORK CAMP REPORT

SLIDES — DISCUSSION — COFFEE

Bruce Hall, North Block, Common Room

SUNDAY, JUNE 25, 1967

at 8.00 p.m.

• prometheus

- the annual journal of the s.r.c.
- articles, poetry and criticism are invited for the 1967 edition.
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